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BUILDING A NEW WORLD

(Excerpts from an address delivered by Dr. W. Wofford T. Duncan at the Annual Dinner of the National Reform Association at the East Liberty Presbyterian church, Pittsburgh, Pa., Tuesday evening, December 5, 1944.)

That young American soldier in the last world war was wiser than the admiring lady who sought to compliment him by saying "Young man you are building a new world". The soldier replied "No madam, we are not building a new world, we are smashing an old one". That is our situation today and will be when the war is over. The destruction which the world is now suffering even though it be regarded as a necessary defense of our liberties, will not of itself furnish the material out of which to build a new world. Indeed war tends to deplete our capacities for building a better world. It does so because the new world must have as its foundation a larger measure of good will than that which we possessed at the beginning of this war and that we had at the end of the last one. War is born of hatred; it thrives on hatred and it leaves an aftermath of ill will. Yet, our fundamental institutions are secure only in proportion as they stand securely on bases of good will. The home is established on friendship. It is because a man and a woman have found congenial, romantic friendship that they can hope for an abiding home. Likewise that nation is the strongest whose citizens "mutually pledge unto each other their lives, their fortunes and their sacred honor". It is a pact of friendship. So must our international life possess a greater degree of good will than we have known in the past if in any real sense the world we are called to build shall be a new world.

REFORM ORGANIZATIONS

Now at first thought reform organizations may not seem to be agencies of good will. Many people think of them as exercising only an irritant influence. They disturb the quiet surface of complacency. They say to society "Thou ailest here; thou ailest there". But they are no more antagonists of a worthy peace and comfort than is the efficient physician who refuses to let his patient rest in the grasp of a deadly disease because his condition may be comparatively painless.

The physician is a creator of comfort by removing the cause of abiding discomfort and ultimate death. So one of the first functions of a reform organization is to make society aware of the civic disease from which it is suffering. Multitudes of citizens are wholly unaware of the evils which threaten the vitals of the community. Leaders of reform perceive these evils and their first duty is to arouse the people to an immediate concern. When concern has been aroused a new task looms before the reform organization; is that of persuading even good people that these evils can be eradicated. While the first cry is "Let us alone" the next is the cry of despair "It can't be done". Men have said that about every organized evil from which the world has suffered. It was said of piracy, of slavery and of duelling. Yet those evils have gone. Some one has said "What would you do if a man should challenge you to a duel?" The answer is "I would show him a calendar of 1944". Yet those social crimes did not disappear of their own accord. They were deeply entrenched. They coiled themselves around the finest forms of social and religious life. While the more morally intense in the community deplored them nothing was done. The people never rise in mass

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INTRODUCING WEEKDAY RELIGIOUS EDUCATION INTO THE PUBLIC SCHOOLS

E. M. Hertzler, M. A.,

Field Representative, Department of Religious Education in the Public Schools, National Reform Association.

For the past eight months I have been giving part of my time to the interesting work of introducing weekday religious education courses in the Public Schools of Ohio, Indiana, and Michigan as field representative for the National Reform Association. Recently I was asked why I should be interested in this particular type of religious education. The answer to that query goes back to two specific instances in my life.

First, my experience as a science instructor in a High School of a small Eastern Pennsylvania town. Upon arriving there to begin my work in the school, I found that I had been employed to replace a teacher whose dismissal was requested by the school constituency because he interjected into his teaching scientific theories which confused the pupils and caused them to doubt the validity of many of the precepts taught by the churches of the community. Through my contacts with the pupils in the class room, I soon discovered that my predecessor had posed as an illustrious scholar of science by denying and ridiculing the teachings of the Bible and the church regarding the origin of the universe, the earth, life, and man; and scoffed at the commandments of religion as "old-folkish" and out-of-date. During my tenure in that High School I placed much of the emphasis of my teaching upon the harmony of science with the Biblical literature. That experience awakened in me a deep appreciation of the need of a sympathetic Christian attitude and background in the instructors in our Public Schools, and a consciousness of the lasting harm its lack may do in the lives of the pupils.

Second, a few years later I was called to the pastorate of a small church in Brooklyn, N. Y. It was just at the time when the "Gary Plan" of released time for religious education was being experimented with in connection with the public schools of Greater New York City. While the plan failed generally, there were a few sections of the city where very effective programs in this field were continued for a long period of time. My church was located in such a section of Brooklyn. The assistant principal of the public school near my church approached me about cooperation in setting-up a weekday religious center. The plan was that if my church would provide the facilities of the church building each week, she would solicit a group of volunteers from the teachers of the public school who would be willing to give their time to teach courses of religion to all the children who would be willing to come to the church for one hour each week after school. A staff of eight teachers and a very good curriculum was organized and the weekday center began with approximately two hundred and fifty children attending each week. During the eight years of my pastorate in that church, that weekday religious education center continued. My close observation of the work accomplished in that "religious education center" by professionally trained, consecrated teachers greatly impressed me. Its efficiency in the teaching done there was very marked in comparison to the average type of teaching done in the Sunday Schools of our churches by untrained and oftimes indifferent teachers.

Religion Essential in the Public Schools

Out of these two specific experiences, together with a multitude of other experiences that come within the scope of a pastor's work, I have come to be much concerned about the religious element of the public school education provided for the children of our nation. If this world is ever to become a place where peace and goodwill shall abide it must come about through religion. I very much want America to be a part of that kind of a world, therefore, I want American ideals to be secure in a religious foundation that will foster peace and good-will. To accomplish this Weekday Religious Education in the Public Schools becomes a vital factor of this day, because if the children of our nation are to have a complete education for life in a world of peace and good-will, which surely our society owes every child, such education must include education in morals and religion as well as the three "Rs." Courses in morals and religion must share an equal place in the curriculum of our public schools. Again, if religion is to be evaluated as a vital, necessary part of life in the minds of children, it must be associated with and identified with the regular weekday program of the school-room as well as with Sunday. Just as long as we deny religious education a place in the public school curriculum, we pass on to the children the inference that religion is not necessary to a complete life. We are living in a day when a vast majority of homes fail to teach religion to their children and are indifferent about having their children attend the churches for religious instruction. There are 17,000,000 such children of public school age in our nation, who receive no religious education whatever. These millions of children can only be reached by placing courses of religion into the public schools. That is the only institution through which all children of the nation can be reached.

Work With The National Reform Association

(In 1943, before Mr. Hertzler's connection with The National Reform Association, he was instrumental in having a Bible study course introduced into the fifth and sixth grades of the public schools of his home city of Marion, Ohio. A qualified teacher was employed who gives her entire time to giving this instruction. In the fall of 1944 another teacher was employed and the Bible course is now given as well in the third and fourth grades. The Bible is used as the textbook; the courses are given in the public school buildings on school time and 97% of the 2,000 pupils enrolled in these four grades are taking the Bible courses. Mr. Hertzler's address is 155 Reed Avenue, Marion, Ohio.—Editor)

In my work as field representative of religious education in the public schools for the National Reform Association I have been contacting cities of from 10,000 to 60,000 population mostly in Ohio, and a few in Indiana and Michigan. In each city the first person approached is the Superintendent of Schools, explaining the need for weekday religious education in the schools, outlining the high type of program the National Reform Association proposes, its professionally trained leadership, and its voluntary participation on the part of the pupils. I find Superintendents of Schools heartily in sympathy with the need of a religious emphasis in the public school curriculum and most of them endorse the proposed plan and pledge their cooperation with the churches of the constituency in establishing a program of weekday religious education. Following a conference with the Superintendent of Schools of a city, I seek an audience with the Ministerial Association of the city, or at least its chairman. Unfortunately, the ministers are slow in appreciating the need of such cooperative educational effort on the part of their churches. They

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WHAT IS GOD DOING IN THIS WAR?

DELBER H. ELLIOTT, D.D.

Carlyle in speaking of God once said, "He does nothing, he does nothing!" The question arises, is God doing anything toward winning this war? The vastness of our human achievements at home and abroad lead many to conclude that man does everything and that little is left for God to do.

A discerning analysis of the events of this war reveal great crises when the battle and even the war could as easily have been lost as won. But in these critical emergencies some providential occurence turned the tide in favor of the Allies. Let us enumerate specific instances.

The Miracle at Dunkirk

Nearly half a million British troops were trapped and Germany was moving in for the kill. Military authorities estimated that, under favorable circumstances 30,000 might be evacuated. But the fog and heavy weather settled down. The Germans did their utmost, but for ten days a thousand craft taxied back and forth across the Channel until 335,000 men had landed safely on British soil.

This has been pronounced a miracle. But what many do not remember is that the King of England, just prior to this, called his people to their knees to beseech Almighty God to intervene in this humanly hopeless situation.

Hitler's Attack on Russia

The best generals of Germany counselled against this hazardous procedure. But Hitler over-ruled them, saying that with the great resources of Russia they could conquer Europe and eventually the world. Was it not a stroke of divine providence which led Hitler to this decision? It is plain now that there would have been no human possibility of the Allies winning without the help of Russia, which then had no intention of entering the war against Germany.

The Landing on North Africa

When our vast invasion fleet was nearing the Azores, reports were received that enemy submarines were infesting the waters and would likely strike. Secretary Knox could not sleep and asked his wife to read from the Psalms which describes God fighting against His enemies. For some reason the attack by the submarines was not made. As the fleet neared the African shores, two storms were reported heading that way, which would have made a landing impossible. But the storms neutralized each other. An old Frenchman at Cassablanca reported that the sea was calmer that particular night than it had been for 60 years. In normal times at that season in an average of only seven days out of thirty would such a landing be possible. General George C. Marshall said: "The hand of the Lord was with us."

The Crisis at El Alamein

Rommel's forces were making their drive on Egypt. Had they succeeded, all Africa would have been lost and Russia could have been out flanked at the Caucasus. The Germans were in sight of Alexandria with only fifty miles to go. Then a dust storm arose between them and their goal. Both armies were near the breaking point. The Germans were famishing for water. They found a water pipe-line and shot holes in it. The men dropped to their knees and drank. But on that particular day the line was being tested with salt water. That is what finished the German's fighting strength and won the war at El Alamein.

The Invasion of Sicily

Ernie Pyle, a great reporter but who seldom gives any credit to God, was in one of the battleships on this expedition. He tells of the storm which threatened the whole undertaking. The sea became mountainous with the wind blowing at 40 miles an hour. Fifty per cent of the soldiers were deathly seasick. The searchlights of Sicily began to play upon them. Five of them focused on his ship. He said they were "sitting ducks." But one by one the lights blinked out and they were never able to explain why the big guns on the coast did not fire. When they reached the shore Pyle said, "I looked down and the green surface of the Mediterranean was smooth as a table top. Not a breath of air stirred. . . . The miracle had happened."

The Invasion of France

Here again Ernie Pyle speaks of miracle. He says: "Now that it is over it seems to me a pure miracle that we ever took the beach at all. . . . Where I am now our troops faced such odds that our getting ashore was like my whipping Joe Louis down to a pulp. . . . The advantages were all theirs, the disadvantages all ours." He tells of the machine gun nests, concrete walls, funnel-like traps, barbed wire entanglements, terrific under water obstacles, etc. etc. Then he said: "We sit and talk and call it a miracle that our men ever got on at all or were able to stay on."

The Forty Minutes at Preenemunde

This is called the forty minutes that changed the war. Here was the secret base for the production of the flying bombs. The Germans staked everything on this last hope. The scientists of Germany were concentrated here. By mass production they could soon be sending these bombs by thousands on their deadly mission. But the guarded secret was discovered. A fleet of 600 RAF heavy night bombers on the night of August 17 started in the direction of Berlin. They maneuvered into a surprise attack on Preenmunde instead and left it in ruin. Besides the destruction of their assembly shops and laboratories 5,000 of the 7,000 scientists and technicians stationed there were killed or missing.

Shall we credit these remarkable events and providences to the intelligence and skill of mere man? "Canst thou send lightnings, that they may go, and say unto thee, here we are?" "Who can number the clouds in wisdom? Or who can stay the battles of heaven?"

The answer: "I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we will boast all the day long, and praise thy name for ever and ever."

The National Reform Association
209 Ninth St., Pittsburgh 22, Pa.

I am interested in the book you publish, "God in Our Public Schools" which sells at $1.50 per copy. Please send me.....copies. Enclosed find remittance for same.

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GREETINGS

To the readers of The Christian Statesman and all friends of the cause of National Reform we extend Christmas and New Year's Greetings. Notwithstanding the tragic times through which we are passing our hope and prayer is that this holiday season may be one of solemn joy and thanksgiving to you all. God reigns and His purpose of world redemption is being carried forward even in these dark days. Of Him on whose shoulders God has placed the government of the world the Scriptures declare, "He will not fail nor be discouraged until he hath set justice in the earth." In this assurance and under His leadership let us in faith and consecration, go forward in the year 1945, not only to win the victory over the Axis Powers but to subdue the forces of evil in our own land, and, in cooperation with other nations, to establish a new world order that will rest upon the shoulders of Him who is the "Prince of Peace" and be reared in accordance with the principles of His Kingdom of righteousness and brotherhood.

BIBLE READING FOLDERS FOR PUBLIC SCHOOLS

Twelve states by law require the reading of a portion of the Bible daily in all their public schools. To some extent in most of the remaining states with no law on this subject this custom of daily Bible reading is followed. Oftentimes teachers in our schools select the passage to be read for the day, at random, without giving much thought to its appropriateness.

Dr. Delber H. Elliott, a member of the Board of Directors of The National Reform Association, has prepared a carefully selected list of some 200 Scripture passages suitable for use in the public schools which is published in a small eight-page folder. These folders were published when Dr. Elliott was a pastor in Kansas. The Superintendent of Public Instruction of the State of Kansas endorsed these selections in the following statement:

"I heartily approve these well-selected classified Bible readings for the cause they so nobly proclaim."

They have been widely used not only in Kansas but in other states as well.

The National Reform Association will furnish sample copies of this folder free; in quantities at the cost of printing and mailing, one cent per copy in quantities of 25 and above. Address The National Reform Association, 209 Ninth St., Pittsburgh 22, Pa.

WHAT'S WRONG WITH AMERICA?

The founding fathers built this nation upon religious foundations. President Andrew Jackson said, "The Bible is the Rock on which our Republic rests."

That something has gone wrong with our American civilization is all too clear. Ours is becoming what someone has strikingly characterized as a "cut-flower civilization." Cut flowers may be very beautiful but they soon wither and die once they are separated from their life-giving and sustaining roots.

Has not our America become largely separated from the sustaining roots of a vital Christian faith? Today half of our American homes have no religion. Today all our churches—Protestant, Catholic, Jewish — are reaching with the religion of the Bible less than half of American youth, only about 14 million of the 30 million of public school age.

Today with public education secularized for 75 years, American youth get little effective moral training and practically no religious training in our public schools. This leaves 16 million American youth of school age growing up with no connection with the life-giving and sustaining roots of the Christian faith.

The result: what we are facing in America today—juvenile delinquency, a constant increase in crime, a breakdown in moral standards, and the poison of secularism innoculating American life. What's the remedy? Restoring to the American people, especially her youth, the vital Christian faith of her founding fathers. This can be accomplished only as we get the Bible with its vital truths into the minds and hearts of the American people. This cannot be done through the church alone. Nor can it be done alone by the church and the Christian home. The public school must be included. The Bible and moral and religious training must be restored to our public schools where practically all American youth, especially the 16 million not reached with religion through the church or their homes, can be reached not one hour a week but thirty hours a week with that fundamental moral and religious training which will bring to them the life-giving and sustaining roots of our democracy.

Let us impress upon the home and the church their responsibility in this matter and urge them to do everything possible to meet it. But let us not overlook nor minimize, but rather magnify, the responsibility and the opportunity of our public schools to help get America away from "a cut-flower civilization" before it is too late.

Mrs. D. Leigh Colvin Elected President of National Woman's Christian Temperance Union

At the annual convention of the Woman's Christian Temperance Union in Columbus, Ohio, September 15th to 19th, Mrs. Ida B. Wise Smith announced her retirement as President of this organization and Mrs. D. Leigh Colvin was elected as her successor.

Mrs. Smith, who for eleven years had so ably and wisely led this great host of Christian crusaders through a most difficult period, announced her retirement with the statement that "eleven years is long enough for anyone to hold office."

Mrs. Colvin assumes the duties of the Presidency with a background and training that prepare her especially well for the duties of this high office. She is the daughter of a Congregational minister. In addition to her public school and college training she spent two years in Columbia University doing post graduate work in the field of Political Science, Economics and Sociology. She holds the Degree of Doctor of Art of Oratory from the College of the Spoken Word of Cambridge, Massachusetts. In the summer of 1943-44 she was a Fellow of the Yale School of Alcohol Studies. She served as President of the New York State W.C.T.U. for a period of eighteen years and as Vice President of the National organization for the past eleven years.

We have no doubt this militant band of Christian women will continue its forward march as it has done under the leadership of Mrs. Smith.

Miss Mary Ervin, President of the Ohio W.C.T.U., was elected to the position of Vice President-at-large of the national organization.

The Christian Statesman and The National Reform Association extend congratulations to Mrs. Colvin and Miss Ervin. Our prayer is that God's richest blessing will be upon them and the organization they lead.

A RESOLUTION

The following resolution was adopted at the Annual Meeting of The National Reform Association in Pittsburgh, Pa., on December 5th:

"Be it resolved that we vigorously protest against the compulsion put on soldiers to drink beer or go without cold beverages, especially when they are on the field of battle.

"We also protest aganist the compulsion put on soldiers who do not drink to serve it to those who do drink.

"Resolved that a copy of these resolutions be sent to the Commander-in-Chief of our armed forces."

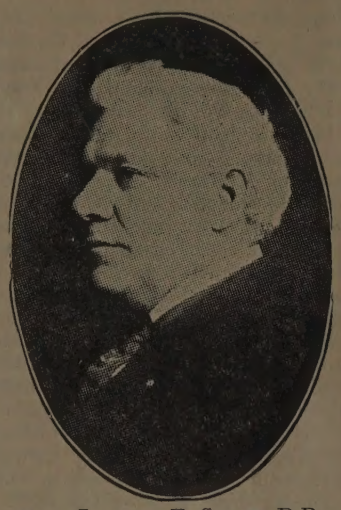
A copy was sent to President Roosevelt and also furnished the Pittsburgh newspapers. Two of the Pittsburgh dailies carried the resolutions — the Sun-Telegraph and the Pittsburgh Press. Evidently the first part of the resolution was given wide publicity. A few days later the Editor of The Christian Statesman was in New York City. A clipping from a New York daily, the World Telegram, was given him which carried the first resolution. Within a few days we have had letters from two men in the armed service in the Southern Pacific in which they stated that their local newspaper carried the resolution, and they made their comment on it. So it would seem the Association's protest went half way around the world at least.

The protest was based upon information contained in letters members of the Association had received from members of their families or of their congregations in the armed services. The writer of the two letters from the Pacific area referred to above, challenged the accuracy of the resolution. They will be given the facts upon which it was based and other facts as well showing that the use of beverage alcohol is hindering our war efforts both at the fighting front and among civilians at home.

Very recently a letter was received from a father who has a son in the American Army in Germany. The son stated in a letter dated, November 10th, that a package his parents mailed to him in July had reached him that very day. He thought it was long on the way, adding, "Of course ammunition must be given the priority and the officers must have their liquor. A large consignment of liquor was delivered today."

The father sent this information to The National Reform Association with the urgent request we do something to remedy the situation complained of. What can we do? One thing—we can protest to Washington officials responsible for these conditions. This we are doing. Will you not do the same?

DEATH OF DOCTOR CHARLES F. SWIFT



REV. CHARLES F. SWIFT, D.D.

The Reverend Charles F. Swift, D.D., who for a period of ten years was a national speaker for The National Reform Association, departed this life at his home in Germantown, Pennsylvania, on October 10, 1944 in the 89th year of his life.

Dr. Swift was born January 12, 1855 in Paines Hollow, New York. He was graduated from Adrian College, Adrian, Michigan and was ordained to the ministry of the Methodist Protestant Church in 1879 at Spring Lake, New York. He served pastorates in this church at Stone Falls, New York; Bellevue, Pittsburgh; East Liverpool, Ohio; Beaver Falls, Pa.; and New Brighton, Pa., covering a period of thirty years.

He was elected a Representative to the Legislature of Pennsylvania from Beaver County in 1912 serving one term. From 1914 to 1920 he served the Anti-Saloon League of Pennsylvania first as Superintendent of the Pittsburgh district and later as State Superintendent. In 1921 he was elected to the staff of The National Reform Association and served this organization as a national speaker for a period of almost ten years, when declining health compelled him to retire from public service. He still continued active in Christian work as his health would permit in his local community where he taught a large Bible class in the Y.M.C.A. until a short time before his death.

Dr. Swift was a man of commanding personality—a truly Christian man of faith, conviction and courage —an able minister of the Gospel of Christ. He was a truly Christian statesman. It was his conviction that Christ came not only to save individuals but to regenerate and reconstruct the institutional, corporate life of mankind that led him to give the later years of his life to service in the field of Christian reform.

He was an earnest believer in and an able advocate of the cause of National Reform. His broad vision and clear grasp of the fundamental principles of Christian civil government, coupled with his unusual ability as a public speaker made him an able advocate of the National Reform cause. He presented, ably and persuasively, not only the specific reforms which the Association advocates but also its fundamental principles. He gave himself unsparingly to the advocacy of this cause until age and failing health compelled him to retire from public work.

The officers of The National Reform Association and its Board of Directors express their appreciation of his Christian character, of the great service he has rendered in advancing the cause of National Reform and of the Kingdom of God, and extend sympathy to the members of his family and friends.

Diplomatic Representation at the Vatican Opposed

The biennial meeting of the Federal Council of Churches of Christ in America at its annual meeting held in Pittsburgh, Pennsylvania on November 28th to 30th, unanimously adopted a statement opposing the establishment of diplomatic relations between the United States and the Vatican. Extracts from this statement follow:

"For more than one hundred and fifty years our nation has cherished its heritage of the separation of Church and State. . . . The separation of Church and State has been our great bulwark of religious freedom in America. . . .

"All who treasure our historic achievement in religious liberty and a spirit of mutual respect and friendliness among the diverse religious groups must be zealous to maintain the principle of the separation of Church and State and to defend it against any measure that might prove to be an entering wedge for breaking it down.

"It is for this reason that we are firmly opposed to the establishment of diplomatic relations between the United States and the Vatican. To establish diplomatic relations with the Vatican would confer upon one Church a special preferential status in relation to the American Government.

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ANNUAL MEETING OF THE NATIONAL REFORM ASSOCIATION

An interesting and encouraging Annual Meeting (the 81st in its history) was held in the East Liberty Presbyterian Church, Pittsburgh on the afternoon and evening of December 5th. The afternoon session was opened with a devotional service conducted by Rev. Delber H. Elliott, D.D., secretary of the Association. To give his excellent message at this service a much wider hearing we requested it for publication. It is found on page three under the title, "What is God Doing in this War?"

Following this the annual business meeting was held with the President of the Association, Rev. R. H. Martin, D.D., presiding. The report of the Board of Directors to the Association was read by Rev. H. B. Mansell, secretary. Reports from the various departments of the Board were submitted as follows: Field Department by its chairman, Rev. W. W. McKinney, D.D., Ph.D.; Finance Department, E. Clay Young, chairman; Publication Department, Rev. D. H. Elliott, D.D., chairman. The treasurer Mr. Knox M. Young, submitted his report.

The report of the President of the Association, Rev. R. H. Martin, D.D., covered the accomplishements of the past year and forecast the program for 1945. All of these reports were commended and approved for adoption. They showed that taking into account the limited personnel and financial resources of the Association, a varied and extensive program has been carried out successfully the past year. Almost a million pages of literature were published by the Association within the year included in which were 2,062 copies of a revised second edition of Dr. Fleming's book, "God in Our Public Schools" and 25,750 copies of The Christian Statesman. Addresses by representatives of the Association were made in twelve states.

An extensive program was carried forward on behalf of the Bible and moral and religious training in the public schools through the placing of Dr. Fleming's book and the efforts of Rev. E. M. Hertzler, M.A., the Association's new field representative in the Department of Religious Instruction in our public schools. Also in building and focusing public sentiment for a Christian World Order through the use of literature and a petition to Washington officials sent with a covering letter to over 10,000 Christian leaders throughout America.

The following members of the Board of Directors whose terms expired were reelected for a term of three years: J. R. Cutler, Rev. D. H. Elliott, D.D., Rev. T. J. King, D.D., Rev. J. Reade McCrory, D.D., Rev. H. B. Mansell, Rev. W. L. C. Samson, D.D., J. S. Tibby, Knox M. Young and E. Clay Young.

The afternoon conference following the business session was presided over by Frank H. Davis, President of the Board of Directors. A very interesting and informing address was made by Rev. E. M. Hertzler of Marion, Ohio, referred to above, in which he told of how he became interested in the work of restoring the Bible and religion to our public schools and came into the employ of the The National Reform Association as field director of its department of religious training in the public schools. He outlined the program he is carrying forward successfully in visiting cities in Ohio and neighboring states where there is an interest in introducing Bible study courses in the public schools, meeting with educational and religious leaders in these communities and outlining the Association's program for Bible study in the schools, counseling with and encouraging these leaders to go forward in establishing Bible study courses. Those present were deeply and favorably impressed by Mr. Hertzler's message and program the substance of which is found in this issue of The Christian Statesman on page 2.

Following Mr. Hertzler's address a forum was held as follows: What we Can Do (a) to meet the present Sabbath situation led by E. Clay Young, Vice President both of the Pennsylvania State Gideons and of the Board of Directors of the Association; (b) to meet the present liquor situation led by Rev. E. Joe Vandervort, Pastor of the First United Presbyterian Church, New Brighton, Pa.; (c) to aid in establishing a just and lasting peace led by Rev. H. B. Mansell, Pastor, Sheraden Terrace Methodist Church, Pittsburgh, and member of the Association's Board of Directors.

Recently Mr. Young led in a movement which resulted in changing the day for the collection of waste paper in Wilkinsburg and vicinity from Sabbath to a weekday. Mr. Vandervort told of letters he had received from members of his congregation in service in the Pacific complaining that the only drinkable beverage furnished them was cold beer which they either had to drink or go without. Also that soldiers who did not drink were required to serve beer to others.

Following Mr. Vandervort's message, a committee was appointed to bring in a resolution to be presented at the evening session covering this matter. This resolution was unanimously adopted and is found on the editorial page of this issue.

Mr. Mansell stressed the cooperation that has been achieved in winning the war and stated that a like cooperation must be achieved if we are to win the peace. For a lasting peace, he said, there are two essentials (a) a resort to war must be given up; (b) the nations must join in the effort to provide a non-violent settlement of conflicts between nations. The latter will involve an international organization with an international police force.

Officers of the Association, members of the Board of Directors and other members and friends of the Association to the number of 100 assembled at 6:15 o'clock for the annual fellowship dinner. The toastmaster for the evening was C. Brainerd Metheny, Manager of the Pittsburgh Office of the Fidelity Mutual Life Insurance Company. Mr. Metheny is not only a successful Christian business man but a non-professional magician as well. He and Miss Esther Edmundson, soprano at the Sixth United Presbyterian Church, Pittsburgh, furnished the entertainment of the evening.

The after dinner speaker was the Rev. W. Wofford T. Duncan, D.D., LL.D. of Columbia Station, Ohio. Dr. Duncan was formerly pastor of the Emory Methodist Church, Pittsburgh and later of the Lakewood Methodist Church of Cleveland, Ohio, both of which are large congregations, the latter probably the third largest Methodist congregation of the United States. Since about 1932 Dr. Duncan has been a member of the Board of Directors of The National Reform Association. Throughout his entire ministry he has been a crusader for national righteousness, the Christian Sabbath, Temperance and other reforms. He is an able and cultured speaker. He has frequently represented our Association on the platform. His subject on this occasion was "Building a New World." His clear, forceful and persuasive message on this great theme held his hearers spellbound. On request he has furnished us with extracts from his message which appear in this issue of The Christian Statesman.

The benediction was pronounced by Rev. T. C. McKnight, D.D., Pastor of the Wilkinsburg Reformed Presbyterian Church.

Thus, with gratitude to God for His favors in past years and with the prayer for His guidance and blessing in the years ahead, closed the 81st Annual Meeting of The National Reform Association.

Building a New World

(*Continued from front Page*)

of their own accord and cast out their social enemies.

Reform Leaders

The moral betterment comes when a few heroic souls set themselves to the task of reform. This requires organization. It involves expense. Agitation is necessary. The raising of money is requisite. Entrenched evil is always well financed. The reform organization meets opposition. Its members are described as disturbers of the peace. They encounter what has been aptly called "the anger of startled ignorance." But while they are often called the creators of ill will, they are in very truth the lovers of mankind resisting the subtle attacks upon society by those who would subordinate the best interests of the community to their own selfish ends. When the community is at last aroused to its moral and civic dangers those who have opposed reform organizations are often the first to cry out "Why did not somebody do something about it"? When at last some cancerous evil is removed, the reform organizations which have agitated, educated and at last led timid politicians to legislate, and without which reform would not have come, are often utterly forgotten by an ungrateful public. Such reform organizations are usually motivated by the Christian spirit which teaches men to lose their lives in a great cause that they may find them.

The National Reform Association is doing just this. Anyone who has heard the president's annual report of the vast accumulation of wholesome literature which has been distributed in one year, arousing intelligent interest in all types of moral reform must realize how greatly dependent a preoccupied community is upon organizations of this type for the groundwork on which civic betterment and genuine good will must be built.

In the Van of Progress

Everyone is concerned for a just and durable peace yet militaristic prepossession, sordid commercialism and imperialistic lust of power stand ready to usher in World War Number Three except as reform movements meet these embattled lines of modern paganism. Juvenile delinquency stirs the conscience of the most morally obtuse, yet who agitates for the nonsectarian teaching of religion in the public schools? The reform organizations. The liquor traffic now rides triumphantly in the saddle of governmental and journalistic approval. What agencies rebuke the insolence of this discredited traffic which fattens on what a Supreme Court justice called "avarice and appetite"? The reform organizations. So with gambling. So with vice. If it were not for these organizations these evils which thrive on "the bad citizenship of good people" as well as on the cupidity of criminals who wear the garments of respectability, this nation would sink to the levels of France or Italy, or become hopelessly crushed under the base autocracy which is now bringing unspeakable ruin to Germany and Japan. Where reform organizations are not tolerated, as in those countries, or where hostility or moral indifference often handicap their work, as is frequently the case in this country, nations move toward inefficiency and ultimate decline.

Encouragement

Yet there is abundant reason for encouragement. Churches which a generation ago regarded reform work as inimical to spirituality are now becoming champions of reform. In this city some years ago a distinguished citizen, now deceased, Samuel Harden Church, lifted up his voice in public denunciation of a mass meeting called by clergymen to protest civic corruption which then prevailed. There were many who agreed with this leader. Now that type of opposition has largely passed. Conservative churchmen are found as champions of active participation in civic affairs. The fear of political partisanship has been overcome by the greater alarm lest our whole national structure be undermined by the enemies of moral decency whose influence reaches from the slums to Congress, and from under-privileged homes to the White House. This alarm is wholesome and stimulates moral reformation which operates in the spirit of good will toward all the people for the moral undergirding of the nation and the preservation of our American ideals at their best.

Introducing Weekday Religious Education.

(*Continued from Page* 2)

are fearful of controversial issues, the financial burden involved, etc. However in some communities there is an enthusiastic interest in the program and definite steps are taken to organize for the establishment of a weekday religious education program in their city. Three cities have started such programs last autumn, Bryan, Ohio; Anderson, Ind.; and Bucyrus, Ohio. In a number of other cities definite plans are being made to start a program of religious education in the autumn of 1945, such as, Bellaire, Ohio; Alliance, Ohio; Cuyahoga Falls, Ohio; Adrian, Mich.; Lancaster, Ohio; and Ironton, Ohio. I am frequently called to re-visit contacted cities for further information, or to address various groups, such as, service clubs, Parent-Teacher Associations, and church groups. Recently, I have received a number of invitations to present this idea of weekday religious education in the schools to meetings of labor organizations. I find the labor groups interested in religious education for their children.

Contacting Christian Colleges

Another phase of my work is speaking at college chapel sessions in the interest of enlisting qualified students to consider the challenge of teaching weekday religious education classes, and consulting with such students who are interested.

There is urgent need for building a large registry of qualified teachers for this work to meet the demand of the many new programs of weekday religious education in the schools which will be established in the next few years.

There is definite evidence of a growing interest in this field. While it requires patience, publicity, and hard knocking to arouse general public interest, my experience of the past months gives great confidence of the general acceptance of religious education in the public schools within the next twenty-five years.

Diplomatic Representation at the Vatican Opposed

(*Continued from Page* 5)

Such an arrangement would be contrary to the spirit of our American tradition.

"A continuing official connection between our Government and the Vatican would also have the unfortunate effect of encouraging the un-American policy of a union of Church and State. The Roman Catholic Church has always advocated such a union; it regards itself, in fact, as both a Church and a State. Our nation, since the day of its birth, has rejected the union of Church and State.

"For the United States to have diplomatic relations with the Vatican would be to have diplomatic relations with the Roman Catholic Church.

"In taking this public stand we desire to make it clear that we are not speaking against Roman Catholicism as a form of Christian faith and worship. . . . But we find it necessary to make a sharp distinction between the Roman Catholic religion and the political power exercised by the Roman Catholic hierarchy for its own institutional ends."

Other important actions were taken by the Council whcih limited space will not permit us to report. Bishop G. Bromley Oxnam, resident bishop of the New York area of the Methodist Church, was elected President of the Council for the coming year. A member of the negro race, Dr. Benjamin E. Mays, President of Morehouse College, Atlanta, Georgia, was elected Vice President.

THE ELGIN PLAN OF WEEKDAY CHRISTIAN EDUCATION

INEZ HIGHFILL LAWRANCE
Sponsored by
The Elgin Council of Christian Education

"Mom, is this Thursday?" called a voice from the hall.

"Yes, John, it's Thursday."

Uncle John was leaning against the sideboard, waiting for breakfast. As Johnnie came in and placed his Bible beside his plate, his uncle cast a glance which might almost be called "amused."

"Why the Bible?" he queried.

"Christian Education today. We want everyone to have his Bible," was the calm reply.

"Christian Education? Where do you have that?" asked the surprised but doting Uncle, who was visiting his sister Mary, Johnnie's mother.

"At school." Johnnie was noncommittal, because there were muffins and his favorite jelly for breakfast.

John turned toward his sister, who was smiling. "I'm dumb-founded! Tell me—what's all this?"

"I thought you knew! We've had Christian Education taught here in Elgin for six years. Teachers especially trained in their work go to the school buildings and hold classes once each week for fifty minutes, isn't it Johnnie?"

"Uh-huh—but it sure doesn't seem that long."

"What makes it seem so short?"

"Oh, first we have a worship service where we sing and pray, and remember our relatives and friends in the armed forces—and then we study our Bibles, and have note-books. Our course is called 'The Light of the World', that's the life of Christ and next year our course will be 'A Bold Adventure'. Sounds good, doesn't it? Last year we studied about the Church."

"The Church — you mean y o u r church?"

"Sure, mine—and all the others too. You know there were fourten different kinds of churches in our room—but we'd never have known, only one day we counted 'em up."

"Does everybody take this Christian Education?"

"Everyone who wants to. Mom had to sign a card, saying I could."

"Do you learn anything, really?"

"Sure we do, want me to ask you some questions?"

Uncle John warded off the idea with upraised hand, and said, "No, no. You see I never had a chance to take Christian Education at school."

"You know what—" chimed in Johnnie— "our Sunday school teacher says she had to work awful hard to keep a-head of us—but of course she's foolin'."

A prolonged whistle came from outside. " 'Scuse me, Mom? There's Bill!" and Johnnie carefully picked up Bible, cap and sweater. "Good-bye, Uncle John. See you at noon.' "

Mary looked at her suprised brother. "You might feel conspicuous, carrying a Bible, but Johnny doesn't. Look out the window.

A bevy of girls walked by, each with a Bible under her arm, in her hand, or balanced on her head.

"Well, what do you know? I thought a Bible was something you kept in the front room, or tucked out of sight."

"Not any more—but I assure you many was the Book hunted up, dusted off, and placed in the hands of the children when these classes were first started.

"Johnnie's been taking these courses for two years?"

"No, four. The classes begin in the fourth grade, and continue through the eighth, and the older pupils seem just as interested as the younger ones, as the enrollment by grades clearly indicate."

"Really. But tell me—where do you get the money? Or are these teachers volunteers?"

"No indeed! Their pay ranks with the regular school teachers, for they are well trained—not only in methods, but also in their own line of work."

"You speak of teachers. How many are there?"

"Three, I believe, besides the Principal, and the Secretary."

"Five! Do they keep busy?"

"Oh, yes indeed they do! You see they have over eighteen hundred students—about ninety-one plus percent, of all those available, I believe, and the material is all written and compiled in the office, and given to the children. And I understand other communities purchase this material for use in their own classes. You might be interested in the goals of these courses. They are: Knowledge of the Bible, appreciation of the Christian heritage, and the application of the principles of Christian living to everyday life."

"Say, Mary, you seem to know a lot about this—why, may I ask? Why?"

Mary laughed. I should. It means so much to Johnnie, that when my church asked me to "head" one of the campaign teams, I felt it was a Christian privilege. You see the budget was over $12,500."

"What? Did you raise it?"

"Certainly, we did, plus a substantial over-subscription."

"Imagine!—I suppose though quite a sum was paid out for a campaign director."

"Not a cent extra. The Secretary of the Council—who is a full-time employee, conducts the campaign, and she does an excellent job of organization, too. It is truly a house to house canvass. You know, I worked hard, but it was sort of fun—to meet with members of all the other churches. You forget all about your denomination, and just remember you are trying to be a Christian. Here—I have some literature given us during the campaign—in the sideboard. I think you may enjoy looking it over—after breakfast."

"M-m-m. You keep saying Council. Just what is this Council?"

"Oh, it's a co-operative organization of all the Protestant churches in the city. Their weekday program is their chief work, but they do have a leadership training committee, as well as a Young People's division. They have just finished a training school of five weeks. I attended a class called 'Christian Living' taught by the President of the Council, who is one of the pastors in the city. There were other classes in techniques. It was well attended—nearly two hundred, I believe."

"So, you really think Johnnie likes it—do you? Is it showing any results?"

"You've seen him, John—what do you think?"

"I've wondered! Could that be why he seems to be more considerate of everyone?"

"Could be!"

"If education goes wrong, what else is likely to go right? If the battle of civilization is lost in the schoolroom, who will win it back afterwards? If the whole community is set wrong in its thinking at schools, what chance has the clergy of setting it right from the pulpit? What are the chances of legislation? To begin by starting the community on the wrong road in the plastic period, and then, when it grows up, send out the parson and the policeman to bring it back—what a fool's paradise would compare to that?"

—PROF. L. P. JACKS,
Cambridge, England

"As a Catholic priest, I would rather see all Catholic children brought up under the instruction of Protestant religious teachers of religion than to receive no religion at all, as in the case of five out of six throughout the nation at present."

—FATHER FRANCIS A. WALSH,
Catholic University,
Washington, D. C.